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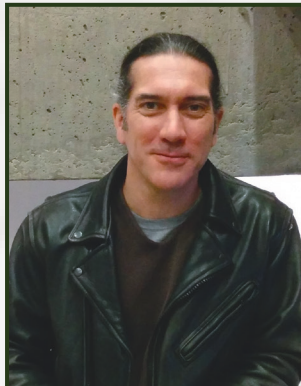
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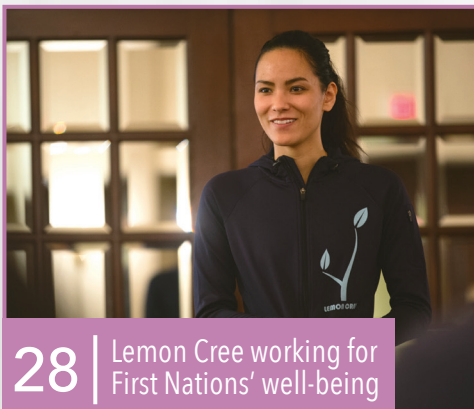
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Miss Eenou/Eeyou Kayleigh Spencer  
Photo by  
Gaston Cooper



# Fake news and other views

by Will Nicholls



Every now and then politicians attack the media. One of my favourite responses was the Duke of Wellington when he said, “Publish and be damned.” In this case it was an attempt to blackmail the duke. So yes, there are times the media has not always been the knight in white armour that our ethics say we should be. There have been times when reporters have blatantly misrepresented the truth. Reporters are human after all.

That said, most reporters strive to serve their readers as best they can. Presenting the news is a difficult task. There are deadlines and limited space to fully tell a story. There is anger when someone feels their side hasn’t been portrayed in the manner they feel it should have been. When calls aren’t returned we have to go with what we have.

Politicians though have almost always had a confrontational stance with the media. We are the fourth estate and one of the checks and balances of democracy. But we are often made out to be otherwise.

Never has this been more apparent than US president Donald Trump’s recent tweet in which he wrote, “The FAKE NEWS media (failing @nytimes, @NBCNews, @ABC, @CBS, @CNN) is not my enemy, it is the enemy of the American People!”

Former Washington Post reporter Carl Bernstein, who covered the Nixon Watergate scandal, said, “Trump’s attacks on the American press as ‘ene-



mies of the American people’ are more treacherous than Richard Nixon’s attacks on the press.”

Bernstein said that Trump’s public comments were made in the style of “dictators and authoritarians.” On CNN, Bernstein said, “We’re not enemies of the American people. In fact, we’re the last resort of the American people to a dictatorial and authoritarian-inclined president.”

Even fellow Republicans are concerned. Senator John McCain said this is “how dictators get started,” on NBC’s Meet the Press.

Even Fox News, which is ideologically more friendly to Trump, said he goes too far in his rants against the media. Trump repeatedly calls the media “dishonest” and “out of control.” He also claimed news put out by media had a tone of “hatred,” and “the public doesn’t believe you anymore

[media] and maybe I had something to do with that.”

Personally I take offense to that as does any journalist of any media organization worth its salt. It doesn’t take long to find out who’s been less than honest in the media business and we are the ones who take them to task publicly - just as we do with all other parts of our communities - and that is the truth.

I have never liked nor supported journalism that is one-sided as I believe everyone has a right to tell their side of the story. As media we have a duty to ensure that happens. In no way are we enemies of the people or the country in which we operate, rather we are doing our part to share information we all need in order to understand the world around us. Trump’s words have not kept the faith with either the people or democracy.

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## Justice served

by Xavier Kataquapit

### Northern chief celebrates Sixties Scoop ruling

Chief Marcia Brown Martel of Beaverhouse First Nation near Kirkland Lake, Ontario, is excited and relieved that a Toronto judge has ruled in favour of the Sixties Scoop class action lawsuit. The suit, which Chief Brown Martel has led during an eight-year court saga, represents some 16,000 plaintiffs who were part of the federal government’s placement of First Nation children in families outside their culture and communities between 1965 and 1984.

Brown Martel is hoping the federal government will now negotiate with the plaintiffs instead of appealing the decision.

“I want to see that the government indeed acknowledges that the Sixties Scoop has affected our First Nations and the identities of children who are now adults,” she said. “We also see the reality now of what is known as the Millennial Scoop. This is still happening today. Our Aboriginal children are still being taken away by child welfare agencies and placed in environments that do not acknowledge or provide

for them as First Nation’s children in a specific way.”

Superior Court Justice Edward Belobaba ruled that the federal government had a common law duty of care to take reasonable steps to prevent on-reserve children from losing their Indigenous identity after they were removed and placed in non-Indigenous care. Brown Martel explained that the ruling in the \$1.3 billion class action suit is not about the money primarily, but has also to do with the federal government taking responsibility for their actions regarding the Sixties Scoop, making an apology to the victims, providing for a healing process and negotiating a settlement in good faith.

“Our success with this ruling now means that the federal government will have to deal with us once and for all. I have been part of this fight for justice since 2002 and have been participating in the class action lawsuit through the courts for the past eight years. This should have been settled long ago but the federal government has been stalling us all along. Now we have a way

to move forward,” explained Brown Martel.

As a child she was one of the thousands who were taken from their families and their communities to be placed with non-Native families. As a teenager she had to deal with the breakup of her adoptive non-Native parents and returned to her home traditional lands at Beaverhouse First Nation. As pointed out in the class action lawsuit, the abduction of these children caused them to be raised without any link to their traditional culture. That fact, amplified by many other realities, caused much pain, mental problems, addictions and suicides over the years.

“This is about Canada and a healing that has come out of this for all of us. This is all about standing up for common regular everyday Canadians who were wronged. This was about more than just the children who were taken, as it affected mothers, fathers, uncles, aunts, cousins and communities. This was damage done on a wide-scale basis. This is not over yet and we will continue on this journey to provide the



healing process needed to go forward,” said Brown Martel.

She gave thanks to lawyers Jeffery Wilson, Brenda Christen and Jessica Braude of Wilson Christen LLB who handled the class action lawsuit. As well she thanked Nishnawbe-Aski Nation, Chiefs of Ontario and the Assembly of First Nations for their support and sharing of information over the years.

According to Minister of Indigenous and Northern Affairs Carolyn Bennett, the next step is to have a conversation about the things that really matter to the survivors, to be inclusive and to make sure that the history is well known. Bennett noted in an interview with the CBC that she is supportive of healing and wants to prevent a similar story from happening again.

Although much of the stalling regarding the lawsuit came from the previous Conservative government during the Harper years, the Liberals have recently suggested meeting outside of court action to deal with the situation. At this point, after the ruling of the Ontario judge, the federal government must deal with the suit directly. Bennett has claimed that the government will not appeal the decision.



Old newspaper advertisements like this one show how Native children were bought and sold in the 60's



## Regional Radio Show on Housing

from the Capital Works and Services Department / Housing and ownership in the Cree Nation

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Regional Housing Planner

**LIVE from**  
**Washaw Sibi**

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(James Bay Cree Communications Society)  
every third Wednesday of every month

**We need community members' input, suggestions**  
**and comments concerning housing in the Cree Nation.**



# Standing Down

by Joshua Grant

The original resistance camp at Standing Rock closes down



February 22 was a sombre day at Standing Rock's Oceti Sakowin Camp. Family obligations, poor weather and the threat of police eviction saw numbers at the on-reserve resistance site dwindle to "a few dozen people".

While the Sioux Tribe's Chairman, Dave Archambault II, had requested the evacuation of the original camp a few weeks earlier, a small group of 200-250 people remained at Oceti Sakowin, firm in their resolve to physically oppose Dakota Access Pipeline construction.

That Wednesday appeared to be the end of the line for civil disobedience and non-violent physical resistance in the fight to prevent Energy Transfers Ltd. from drilling under Lake Oahe, though there are a few secondary camps dispersed throughout the area. The few water protectors who remained within police lines sang songs and prayed while ceremoniously burning the teepees, yurts, huts and other temporary structures that were still standing as cleanup efforts continued and police stood by.

While there was a significant police presence armed and clad in riot gear, authorities did not move directly into the campsite. Instead they assembled on a nearby roadway in a supposed show of force, where 10 activists were arrested shortly after 4 pm.

According to Andrew Kimmel of BuzzFeed News, who broadcasted live from the campsite, water protectors who stayed behind faced felony charges and \$5000 fines.

"Some people are trying to do a final cleanup, and there are still peo-

ple there who are going to remain until they are removed," Stephanie Big Eagle, a member of the Yankton Sioux tribe, told The Guardian. "I'm worried for their safety, we all are. We're praying for them."

Then she added, "Just because we're getting removed from that area doesn't mean it's over. We just have to continue to work together as a whole for this common cause, which is protection of Mother Earth."

Following orders from North Dakota governor Doug Burgum and the US Army Corps of Engineers, the camp was scheduled to be evacuated at 2 pm on February 22 and cleaned up the following day. Supposedly the evacuation request was made due to fears of flooding that could put campers' lives at risk and potentially pollute the Missouri River. A series of checkpoints and blockades were erected in the surrounding area and according to media reports the remaining water protectors faced a "military style" takeover the following day.

While Chairman Archambault's support of the evacuation was controversial amongst protestors, it seems that the tribal council prefers to move the pipeline battle to the courtroom.

"We plan to move forward to enhance the Tribe's position, seeking additional support and expertise on technical issues...as well as in the public relations arena. We will also be reaching out to seek allies against Dakota Access," Chairman Archambault said in a statement released on February 5.

"We will continue to do all we can to protect the Tribe and its members, and all Oceti Sakowin treaty lands and

water rights. We will continue to fight against an administration that seeks to dismiss not only our treaty rights and status as sovereign nations, but the safe drinking water of millions of Americans."

A campaign that aims to see municipalities, corporations and individuals remove their money and support from any bank that supports Dakota Access Pipeline infrastructure has been quite successful to date. Most notably, the cities of Seattle, Washington, and Santa Monica, California, have pledged to withdraw billions of dollars of funds from Wells Fargo. At press time, according to [www.defunddapl.org](http://www.defunddapl.org), almost \$70 billion has been divested from banks investing in the project.

The Cheyenne River Sioux Tribe, who joined the Standing Rock Sioux Tribe's lawsuit against the pipeline, filed a motion at the US District Court for the District of Columbia on February 9, seeking a temporary restraining order "to halt construction and drilling" under and on either side of the land surrounding Lake Oahe.

As the battle shifts from Sioux land in North Dakota to the American court system, it will be interesting to see if the Standing Rock Sioux and their supporters will be able to prevail against the Trump administration that wholeheartedly supports the pipeline project.

In early February, Trump was asked about his decision to approve the pipeline and replied, "I don't even think it was controversial," adding "I think everybody is going to be happy in the end."



# THE MARKETPLACE

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## Tragic snowmobile accident in Whapmagoostui

The Nation extends its condolences to the family and friends of Travis George and the community of Whapmagoostui. George, who was in his mid-20s, lost his life in a freak snowmobile accident behind the Whapmagoostui Social Club shortly after 6 pm on February 21.

According to general manager Kevin Hatt, George had come to the club to drop off one of his friends who works there as a doorman. He then circled the club in the blowing snow and headed towards some nearby snowbanks that had recently formed.

Following the snowmobile tracks, it seems to Hatt and other witnesses that George was caught and knocked off his sled by a wire suspended between two satellite dishes and concealed by snow. Two transmission towers and other radio equipment belonging to CBC had been stored there for some time.

"By looking at his tracks, it seems like he tried to make a jump," said Hatt. "Since it happened near the social club people will make assumptions, but he never came in and he didn't appear to be drinking or be intoxicated."

"It's not an area that people frequent. We're trying to establish who's responsible for the maintenance of that area. The infrastructure belongs to CBC/Radio-Canada and the land was leased to them. In the meantime, we've put up bright vests and bright orange barriers, it's almost impassable now, we've taken great steps to ensure that," said Hatt.

"It was a freakish accident and it's very traumatic for everyone. Travis was a mellow guy, very easy going, stable and happy. It's very unfortunate and it affects the community and all of us very deeply."



## Children looking for a home

Batshaw Youth and Family Centres are seeking two foster homes for three children: Aboriginal siblings Matthew and Morris, and a long-term home for Charlie, a boy of Aboriginal and Caucasian descent.

Matthew and Morris are between the ages of two and three years old and come from an unstructured home life where they were neglected and had a lack of routine. While they are behind developmentally, their health has significantly improved since they came into an emergency foster home.

The children require regular medical attention and follow-ups, but have shown to be resilient and responded well to medical interventions. Matthew

and Morris have developed into happy toddlers who laugh, giggle and like to chat with their parents and peers. The ideal family for them would be two outgoing Aboriginal parents willing to care for them as long as they need.

Charlie is loving young boy who is working hard to learn skills like potty training and driving himself. He suffers from a seizure disorder which affects his personality and ability to retain certain skills, forcing him to re-learn things sometimes. While normally cooperative he sometimes throws tantrums but responds well to patient instructions and clear expectations.

Charlie is happy playing alone or with adults, but hasn't yet learned to

socialize with other kids. He has difficulty dealing with any changes in his life and loves routine. He needs to know what to expect in his day and requires extensive preparation for outings or routine changes.

Due to his seizure disorder Charlie requires careful supervision, especially at mealtimes, in the shower and while doing physical activities. He loves to walk outside and interact with animals and needs a family that will give him plenty of attention and care, keep him safe and help him develop.

For more information about these children, please contact Batshaw Youth and Family Centres at 514-932-7161, local 1139.

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**A**

**A**RM

can you raise both?

**S**

**S**PEECH

is it slurred or jumbled?

**T**

**T**IME

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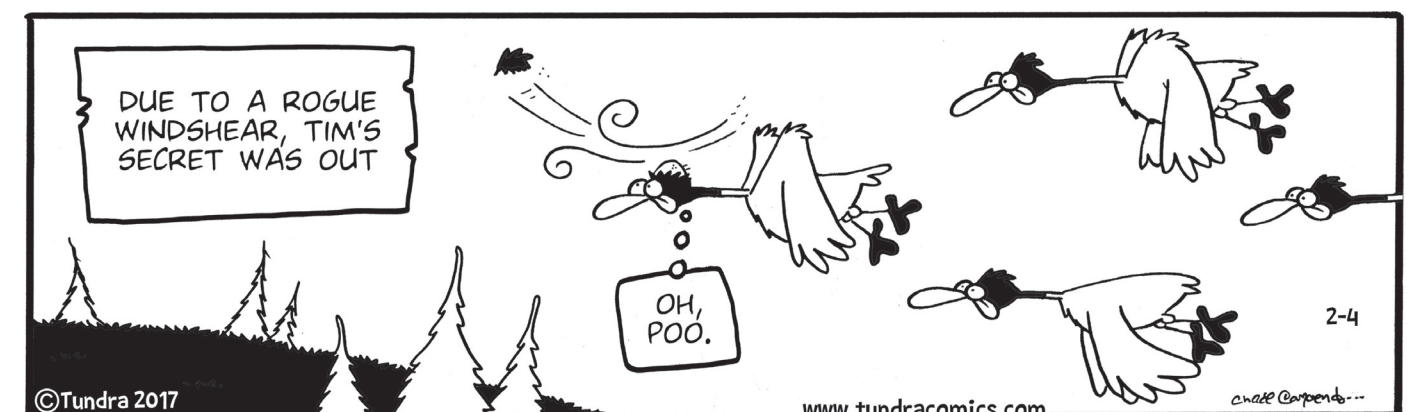
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# Pageant Princess

*Kayleigh Spencer of Mistissini takes home the first **Miss Eenou/Eeyou** crown*



It took hugs from Kayleigh Spencer’s fellow pageant contestants for what had just happened to sink in. “I just felt in awe,” said Spencer. “I was holding back tears and I was really excited and really happy, but it just didn’t feel real.”

Over the weekend, in Oujé-Bougoumou, Spencer was crowned the inaugural Miss Eenou/Eeyou Nation. And while the crowning was the end of one journey, that began months ago at the local pageant in Mistissini, it was also the start of a brand-new one.

“For the local pageant we had to fundraise and represent a local entity. I was representing the youth council,” said Spencer. “My talent for that



competition was public speaking and I wrote a speech about engaging our youth, the importance of education, and respecting the environment.”

Her title of Miss Mistissini came with duties like the ceremonial puck dropping at a local hockey game, other public appearances, and representing Mistissini in the Regional

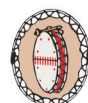
Pageant. Her new title also comes with responsibilities, one of which is representing the entire Cree Nation at the Miss Indian World Pageant at the Gathering of Nations Powwow this summer in Albuquerque, New Mexico.

An elementary school teacher, Spencer admits she had never thought of herself as a beauty queen.









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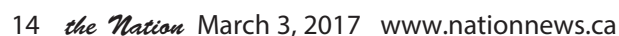
**www.creejustice.ca**

And the icing on the cake of her win was that she'll be joined at the Gathering of Nations by one of her fellow Miss Eenou competitors, Miss Waskaganish, Melissa Gilpin. "We're going to

When she got back to Mistissini, the entire community celebrated the victory with a parade. "A fire truck was leading the

way and honking its horn and people were following behind in their cars," said Spencer. "But it wasn't just for me, the community had a crazy weekend. We had a hockey team that did well, we had a snowmobile racing team that won in Chisasibi, and so it was like a triple whammy for the town."

And it seems as though the victory is still sinking in for both Spencer and Mistissini. "Every time I see someone out in the community, they'll come up to me and say, 'Congratulations,' or jokingly bow to me," Spencer said with a laugh. "And this will all happen while I'm on my way to teach my Grade 5 class."







## Montreal's annual Hunting, Fishing and Camping Show

# THROUGH FRESH EYES

Story and photos by Will Nicholls



Every year I make a semi-sacred pilgrimage to the Montreal Hunting, Fishing and Camping Show to see what's new in the tools that help a Cree survive. To be truthful I also go to see what new flavours and spices are being used in the various types of meat, especially the jerkies. This year I went on two different days, taking my five-year-old son Hunter on

the second. I thought it was time he started looking at the tools one needs in the great outdoors of Eeyou Istchee and beyond. The show was extremely kid friendly.

Hunter was fascinated with almost everything and tried to get as many freebies as he could whether they were giving them away or not. He did take many licks from a dog that

responded to his love. Dragging him away from that booth was a job and a half. Next up he insisted on wearing the balaclava as it made him look like a "ninja." You can find it at [www.hypno-seclothing.com](http://www.hypno-seclothing.com) for \$24.95.

Next up was his fascination with the live geese. I gave my imitation of a goose with the flu, which Hunter quickly imitated. Shortly after we came



Our old friend Rhéal Charlebois from Recall Designs was on hand and

Hunter's next new experience was the Taktik booth where he got to shoot at a target using a M-16 type

I found Hunter to be a very hands-on sort of boy, often running to check out something new. He was



I can only hope  
they were laughing  
with us and not at  
our **calling ability**.



Hunter and Makya  
got along like  
**nothing else.**



leaping on four-wheelers trying to start them up to the laughter of people passing by. He was fascinated with the TAB 400 mini-trailer saying we should get one for him to use in our backyard. With prices ranging from \$25G-\$40G, Hunter will have to be satisfied with a tent this year.

Maky, an entertainer selling New Jersey as a vacation choice, was taller than ever. Hunter and Maky got along like nothing else. Turns out New Jersey is more than a just a backdrop for the Sopranos. Check it out sometime.

Hunter quickly discovered the Wind Pouch.

Billed as an inflatable hammock/lounger, this product is amazing. Not only is it comfortable, it can take up to 550 pounds before bursting. Another plus is that it's waterproof meaning you can lounge on the water with it. Priced at \$80, it is rugged and durable.



GOOSE CALL CONTEST

**Recall Designs** is providing *the Nation* with a new goose call, appropriately named Goose Break, to give away to a lucky Nation reader.

All you have to do is one of three things:

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b) submit a goose hunt story of 600 words or less  
c) a favourite goose or duck recipe.

While you can send only one entry per category per person you can get up to three entries by sending one of each. All entries must be received by March 31. You can email them to **news@nationnews.ca** or mail them to:

**The Nation Goose Call Contest**  
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# One of the coolest boats I came across was at the **Thomas Marine booth**

Hunter was starting to get hungry so we stopped at Western's Smokehouse. I like this product as they seem to come up with new flavours each year. They are looking to expand into the north. Any interested retailers should contact them through pro-snack.com or call 450-714-1112.

One of the coolest boats I came across was at the Thomas Marine booth. It was a punt with a shallow water outboard motor. This would be great for getting in and out of hard-to-reach places. My dad used to have one that I would use and it was great for creeks and mudflats. The price is hard

to beat at \$3995 for everything. Of course, there was the old standby of the past – the Zodiac, which went for the same price without a motor. Both are lightweight and could be portaged without much effort. It was disappointing not to find any Cree outfitters

at the show. From Eeyou Istchee Hydro-Québec Radisson showed up promoting their outfitters, a local painter and included a virtual reality visit to a hydro-electric plant to celebrate 45 years in Eeyou Istchee. One of the last things I did with Hunter was to take him fishing in a round pool

filled with rainbow trout. His excitement at catching a fish pried open my wallet to allow him to get two more so he could provide supper for us that evening. All in all a nice trip to see what was new and what could be had for those into outdoor lifestyles.

# His **excitement** at catching a fish pried open my wallet





**Four Cree Youth attended  
YES 2016, in Toronto, Ontario  
on November 28 to December 1, 2016**



The Young Entrepreneurs Symposium ("YES") was held from November 28 to December 1, 2016 in Toronto, Ontario. As a sponsor from last year's successful event, we wanted to send delegates from the Cree Nation to YES 2016. Since it is one of our initiatives to encourage the entrepreneurial spirit amongst our Cree Nation, we decided to select the candidates by holding an essay contest.

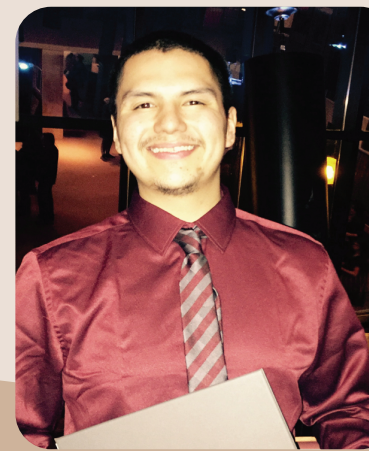
YES is an annual event where approximately 200 aboriginal youth entrepreneurs or entrepreneurs-to-be between the ages of 19 to 30 meet with business people and other Role Models over a three day period. It is an opportunity for them to learn the skills and requirements to start or run a business.

The essay contest question was: What is your vision of economic development? The submissions were inspirational and we were delighted to read about our youth interested in starting their own businesses.

The selected candidates of our contest were Ms. Emma B. Coon Come, Ms. Whitney Saganash, Mr. Mario Katapatuk and Mr. Freddie Dixon.

The essay written by Ms. Emma B. Coon Come, a seamstress currently living in Nemaska, was about how she would love to be able to build up a team of professional seamstresses, beaders, artists and craftspeople, Emma believes she would help economic growth and inspire people to make clothing with the trademark "Made by Eeyouch of Eeyou Istchee." After attending the event, she said "Experiencing all of this made me realize all these skills needed to become a successful entrepreneur."

Ms. Whitney Saganash, a business owner of a second hand store, wishes to someday expand her services. Her vision for economic development "is to see more of our youth as a priority by offering training and courses to help our youth reach their goals in the ventures they wish to pursue."



Mr. Mario Katapatuk, an undergraduate student working towards a BAA at the Université du Québec en Abitibi-Témiscamingue of Val-d'Or, would like to start a business in a leadership role, by helping young indigenous people engage in reaching their own goals. From attending the event he says, "This opportunity gave me inspiration to continue on with my goals to finish my education in the business management programs at UQAT, and with these new skills in leadership. I encourage all young Cree entrepreneurs to attend, and speaking from experience, it is truly a life-changing event; I strongly believe it will help you with your future as well. Meegwetch!

Last but not least, Mr. Freddie Dixon's vision for economic development is to bring in tourists from all over the world and showcase our Cree culture. He writes: "We must provide the great cultural experience and educate our visitors in Eeyou Istchee about their values and identity." About his experience at the event, he said, "Through this symposium, I was inspired, empowered and mentored from everyone that I met at the great gathering. At this moment, I am saving my money and putting it towards my business."



We wish the contest winners all the best and encourage the other candidates to continue working towards their goals. The submissions were inspirational and we hope you keep up the spirit of entrepreneurship. We can all make a difference within our communities and beyond.

***CREECO would like to thank the companies who supported Cree youth entrepreneurship through sponsorship for YES 2016.***

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# Aboriginal Peoples Survey

Economic Participation  
A survey of First Nations people living off reserve, Métis and Inuit



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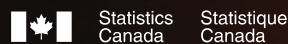
Take part, complete the survey and help build a better future!

For more information, call 1-800-263-1136 or go to [www.statcan.gc.ca/aps](http://www.statcan.gc.ca/aps).

Entre janvier et juin 2017, Statistique Canada mènera l'Enquête auprès des peuples autochtones (EAPA). Vous pourriez être sélectionné pour y participer.

Participez, remplissez le questionnaire et contribuez ainsi à bâtir un avenir meilleur!

Pour obtenir plus de renseignements, veuillez composer le 1-800-263-1136 ou consulter le site [www.statcan.gc.ca/eapa](http://www.statcan.gc.ca/eapa).



Canada



## The Métis of Chibougamau

by Darren O'Toole



I read with some amusement that, following the results of DNA tests that show some Indigenous ancestry, Luc Michaud and 350 other individuals are claiming to be a "Métis community" with Aboriginal fishing and hunting rights in Chibougamau. As a descendant of the classical buffalo-hunting Métis in White Horse Plains, Manitoba, I was just as surprised as I imagine many Eeyou are. While it's true, to some extent, that we followed the buffalo, I've never heard of any herds straying into Eeyou territory.

What are the chances of their claims of being taken seriously by a court of law? In subsection 35(2) of the Constitution Act, 1982, the Métis were recognized as one of three Aboriginal groups along with "Indians" and Inuit whose "existing aboriginal and treaty rights of the aboriginal peoples of Canada [were] hereby recognized and affirmed" in subsection (1). The first time an "Indian" claim to an Aboriginal right to fish made it to the Supreme Court of Canada was the Sparrow case in 1990. It was another 13 years before a Métis claim to a right to hunt made it to the Supreme Court. Part of the reason for this is that, whereas Canadian governments

For this reason, unlike the previous Aboriginal rights cases involving First Nations, the Court found itself having to define "who is Métis" when it rendered the Powley decision in 2003. First of all, the Court insisted in Powley that "it is imperative that membership requirements become more standardized so that legitimate rights-holders can be identified" (para. 29) and affirmed "that the creation of appropriate membership tests before disputes arise is an urgent priority" (para. 30).

In the meantime, it provided three "important components of a future definition": "First, the claimant must self-identify as a member of a Métis community." Luc Michaud is certainly claiming to be Métis, but he "admits he was surprised when he discovered a Métis ancestor through a DNA test." It's not only Michaud himself, but "a lot were surprised, and a lot were proud when they got their results back." Here, the Court was very clear: "This self-identification should not be of recent vintage: While an individual's self-identification need not be static or monolithic, claims that are made belatedly in order to benefit from a s. 35 right will not satisfy the self-identification requirement."



My father, Robert O'Toole, with his grandmother, Christine ("Justine") Richard, and his great-grand-mother, Marie-Rose Larocque in St. Eustache, Manitoba (circa 1939).

whose continuity with the historic community provides the legal foundation for the right being claimed."

As Michaud told *the Nation*, "We were approached by the Confederation of Aboriginal Peoples of Canada's Grand Chief Guillaume Carle to start a community." If one needs to "start" a community, it's because it doesn't already exist. If it doesn't already exist, there is no continuity between a present-day community and a historical community. Without evidence of a historical community, there is no legal foundation for Aboriginal hunting and fishing rights under s. 35.

Furthermore, the Court was clear that membership cards in non-profit associations were insufficient proof: "Membership in a Métis political organization may be relevant to the question of community acceptance, but it is not sufficient in the absence of a contextual understanding of the membership requirements of the organization and its role in the Métis community."

DNA tests may provide evidence of mixed ancestry. But again, the Court was very clear here: "The term 'Métis' in s. 35 does not encompass all individuals with mixed Indian and European heritage; rather, it refers to distinctive peoples who, in addition to their mixed ancestry, developed their own cus-

*Luc Michaud is certainly claiming to be Métis, but he "admits he was surprised when he discovered a Métis ancestor through a DNA test." It's not only Michaud himself, but "a lot were surprised, and a lot were proud when they got their results back."*

have scrupulously kept band and treaty lists in order to determine just who the beneficiaries of Indian lands and treaty rights are, they have not done so for the Métis. Following the inclusion of the Métis in s. 35 in 1982, the federal government dragged its feet by pretending it didn't know who qualified as "Métis" under ss. 35(2).

But the more telling part of the Court's comment is that of identifying "as a member of a Métis community." Here, the Court specified: "Second, the claimant must present evidence of an ancestral connection to a historic Métis community." Third, the Court stipulated that "the claimant must demonstrate that he or she is accepted by the modern community

the Nation

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This project is funded in part by the Government of Canada

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# Making the body whole

BC- based Lemon Cree heals  
First Nations from **coast to coast**

by Amy German | Photos by Tristan A. Brand

**L**ike a rolling stone that gathers no moss, Theresa Ducharme has once again reinvented the concept of her Lemon Cree business. She has created add-on products to improve the life and wellness of the people she has so diligently trained in Canada's First Nations communities.

"Lemon Cree is celebrating its seventh year and I am reflecting on its beginnings which takes me back to Quebec. Montreal is where the company was created and I forever am grateful for those who helped grow LC into what it is today. *The Nation* maga-

zine was there to record the growth and expansion of its beginnings," said Ducharme.

Now living in Vancouver, where her business is based, Ducharme is more than just a trainer who travels to First Nations to bring her brand of engaging exercise with the use of yoga balls and resistance bands as well as training courses to become certified Lemon Cree trainers. Today, Ducharme has taken her business to another level with a new line of homeopathic products.

Shortly after Ducharme founded Lemon Cree in 2010, she

was hired by the Cree Nation to offer her exercise program in the different communities. She said it was like having a "fitness party" in each community.

"It was the laughs, the music, the tears at times, but most of all the inspiring stories we all witnessed. It was Holly Danyluk (of the Cree Women of Eeyou Istchee Association) who coined the movement by saying, 'It is a fitness revolution.' And this revolution spread to every Cree community in the James Bay Cree Nation in Quebec and later spread into the James Bay Ontario side."





## Taapwaauchaayimiisu Believe In Yourself

### OUR PROGRAM

**Taapwaauyimiisu (Believe in yourself)** program is a resource available for the schools in the three Cree communities, where the pilot project is currently being launched. We offer support to the students' ages 12 to 17 years old who, for various reasons, are temporarily suspended from 3 to 5 days from school.

The expression **"Believe in yourself"** is dear to our program as we want to send a strong message of empowerment and self-worth to our youth.

### OUR SERVICE SITES

Taapwaauchaayimiisu program in Mistissini has officially moved in their new service site at the Family Resource Centre (Old Youth Centre). Thank you, Cree Nation of Mistissini, for your collaboration in providing space for our youth.

We would also like to thank everyone that attended our open houses in Waskaganish and Chisasibi.

Should you require more information, please contact the coordinator.

Tel: (819) 527-0407

E-mail: [Byyourself@cngov.ca](mailto:Byyourself@cngov.ca)



*"I believe maintenance and upkeep and nourishing our bodies is extremely important to our whole well-being"*

Now, seven years on, after a stint in Toronto, Ducharme has moved Lemon Cree's base to beautiful British Columbia. Over those years, Ducharme and her team managed to certify 117 people across Canada to keep the Bounce Fit program alive and healthy.

After working with First Nations groups across the country, Ducharme saw what ailed many people and what was sending them to an early grave.

"Diabetes, cancer, heart diseases, depression, anxiety and obesity are plaguing the communities at alarming rates. I believe maintenance and upkeep and nourishing our bodies is extremely important to our whole well-being," said Ducharme.

To do this, she would frequently buy over-the-counter treatments and concoctions from health food stores to help with prevention naturally. However, the

problem was that with so much business on the go and so much traveling, working it out this way was becoming less and less practical.

"I found that it was very costly and took up a lot of my time blending, mixing and shaking. It was feeling more like work and I started dreading the upkeep. I needed something fast and convenient, but I wanted something organic, natural, effective and fast. So putting that energy out there is how I met Jerry Whiting, a well-known geneticist and former acupuncture teacher in Seattle. He

understood how the human body worked," said Ducharme.

Already making natural medicines, Ducharme was able to convey to Whiting the suffering she had seen in Canada's north when it came to preventable diseases and certain kinds of cancers that are common among Aboriginal people.

From there they developed three homeopathic products that are now available via Ducharme's Lemon Cree website.

"For months I tested the roots mixtures. They had so many healing properties that I thought it just

couldn't be possible. But the more I researched, read and tested, the more I was convinced. I love that I know exactly what is going into my body and each drop is something positive for my body and mind. No chemicals, no preservatives, everything is grown in Jerry's garden and harvested according to the earth and moon elements. The water mixture is a rare find in Washington state that I can share with everyone," said Ducharme.

"I love the fact that I can carry it in my purse and no mixing or shaking





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*"No chemicals, no preservatives, everything is grown in Jerry's garden and harvested according to the earth and moon elements."*

is needed. Just directly drop under the tongue and carry on."

The three new products that they have created are the Lemon Cree Bitter Roots, the Lemon Cree Relief Rub and the Lemon Cree Balance Rub.

"I am 54 years old so I am in the menopause phase of life and I train a lot of people with menopause. So with that I was able to come up with a cream that you just rub on your head and I tested it for months until we reached perfection. Also, we now have another (remedy) for sports injuries and headaches," explained Ducharme.

According to Ducharme, each product targets a different need. Her Bitter Roots is made from a combination of turmeric, a classic burdock and dandelion root formulation that features ginger, black pepper and citrus peel. Together this unique concoction is an effective remedy for a host of ailments.

Here is a list of what each of its ingredients can treat homeopathically:

- Turmeric root – powerful anti-inflammatory, arthritis treatment, cholesterol regulator, Alzheimer antioxidant, antidepressant;
- Burdock root – treats skin conditions, increases bile production, mild diuretic, mild laxative;
- Dandelion root – gentle liver tonic, diuretic, detoxifying agent, digestive bitter;
- Ginger root – anti-inflammatory, anti-oxidant, anti-emetic, antibacterial;
- Black pepper oil – increases the bioavailability of turmeric because it contains piperine;
- Tangerine peel – bittering agent and flavouring.

Next up is the Lemon Cree Relief rub for pain described as a treatment "for everyday sore muscles from strenuous workouts, arthritis pain, neck pain, muscle spasms, bruises, bone pain, headaches and inflammation." This product contains eucalyptus oil, camphor oil, menthol oil, chamomile oil, sweet almond oil, coconut oil with organic natural beeswax.

Then there's the Balance rub to treat menopausal symptoms and "balancing" out hot flashes, body aches, mood swings and headaches. This one contains clary sage oil, peppermint oil, lavender oil, rosemary oil, sweet almond oil, coconut oil with organic natural beeswax.

According to Ducharme, because she and her business partner are making these products in their own lab, the

cost has been significantly cut for the consumer. As essential oils tend to have a high market value, particularly when they are organic, by making the products themselves, the costs are much lower for the consumer.

Ducharme still works as a personal trainer and will see over 20 clients in a span of three days. The rest of her time is spent with BC's Tsleil-Waututh First Nation near Vancouver, where Ducharme is running her brand of fitness programs. She can also make arrangements for participants to take courses with her via Skype.

For more information on any of Ducharme's products or to book a private or group workout, go to [www.lemoncree.com/](http://www.lemoncree.com/)



# Sensitization sessions for Montreal police bear fruit

by Dan Coyle

## CHANGING THE RELATIONSHIP

*“Where are you from?”*

With those four simple words, Montreal police officers can learn to build bridges and avoid confrontation when coming in contact with members of the city's Aboriginal community, which now numbers more than 26,000.

That is the hope and objective of Vicky Boldo, who works with the Montreal Urban Aboriginal Community Strategy NETWORK on implementing its recent agreement with the Service de Police de la Ville de Montréal (SPVM), including the roll out of cultural sensitization workshops with SPVM officers.

Signed in June 2015, the collaborative agreement is designed to achieve four goals, including normalizing a meaningful partnership between willing Aboriginal community organizations and the SPVM, increase education and cultural awareness among members of the police service, develop and implement prevention programs for Aboriginal people, as well as protocols and procedures for when an Aboriginal woman is reported missing.

Brief sensitization sessions started in October 2015, with facilitators including Wayne Robinson of Native Montreal visiting police stations at shift change.

“At first, those sessions were 20 minutes long, giving (officers) an overview of the services available for the Aboriginal community,” explained Boldo, who previously worked as a clinical coordinator at the McGill University Health Centre. “Since then, we have approached about 900 police officers over 70 sessions, and I think it is about 30 or 40 stations we have visited.”

Attending officers were provided with pocket-sized maps outlining the different missions available in Montreal, and service centres where they can reach out for more information, as well as where they can bring people in crisis.

While these sessions have proven effective, Boldo and her team recently embarked on a larger scale program designed to bring a stronger message to even more officers.

In early February, a pilot session was quietly held at St. John the Evangelist

Church in downtown Montreal with 120 SPVM officers in attendance. Unlike earlier events, this session was several hours in length and featured a diverse group of presenters. Boldo's team presented a bold plan for connecting with officers by using experiential exercises and the testimony of various individuals coming from various Aboriginal backgrounds.

“The marginal people that police deal with in the city are just a fraction of the 26,000 who live in Montreal, and the majority are just living our lives,” Boldo explained. “But the police are dealing with those who are in pain, at their most vulnerable.”

The exercise helps participants understand history since first contact, including dispossession of Native lands, the intervention of government in Aboriginal communities, and more recent crises such as residential schools.

Joining Boldo in what she expects to be the first of 11 expanded sensitization sessions to be held this year was Kenneth Deer, a traditional Elder from

the Mohawk Nation of Kahnawake, and Inuit throat singer Nina Segalowitz, who works as a caseworker with the Women's Centre of Montreal.

Two members of the Kahnawake Mohawk Peacekeepers were on hand to share background on the origin of their police service, and discuss some of the unique challenges faced by police officers working on Native territory.

Eeyou Istchee's own John Bosum closed the session by giving his personal testimony about his residential school experiences, and the challenges he faced coming to terms with them.

“It is about forgiveness,” he explained to the hushed room.

A man of deep faith, who was part of the earlier, smaller sessions with SPVM officers, Bosum spoke about his own healing journey, and the importance of family and community to those still working to overcome past pain.

If there were any concerns about the impact the speakers were having on the officers in attendance, they were quickly allayed by the standing ova-

tion received by Bosum as he finished speaking, and the numerous attendees seeking to connect with him after the session.

Boldo is also hopeful that the dialogue nurtured during sensitization sessions can affect positive change. “We are letting them know and helping them understand that in the communities there are no addresses, no tickets, no courthouse.”

Boldo uses the example of a young Aboriginal person being questioned by police, who says he is staying with a cousin across from the metro station beside the grocery store. He is not being evasive, but rather falling back on a common use of landmarks to communicate where he lives.

Boldo also encourages officers to understand how to use a simple approach to develop communication with members of Aboriginal communities.

“If it's not a serious crime, and you need to speak with people, and they are sitting in a circle, keep them in a circle.

Chances are you'll get more information if you leave people in a circle. If you pull someone out, you are cutting off communication.”

Understanding why individuals, especially the most vulnerable, are in tough situations is also important.

“Police wonder why [homeless Natives] don't just go home. But it is not as simple as that. When people run away, they don't escape the thing they are running away from.”

But Boldo recognizes the efforts made by some SPVM officers she has encountered, who tell her they are not giving out tickets. Instead, they hit the streets armed with gift cards from restaurants and coffee shops.

According to Boldo, “Making those human connections sometimes is all that is needed to disarm a situation.”

And when they encounter an Aboriginal person, they ask, “Where are you from?”



# THE QUANTUM COYOTE

by Dan Isaac | Photos provide by APTN



New children's science show premieres on **APTN**

**C**oyote's *Crazy Smart Science Show*, a 13-part educational series, premiered on APTN February 11. But its inception came years ago in the Alberta Blackfoot community of Siksika.

"Dr. Leroy Littlebear and his partner Amethyst First Rider were working with quantum physicists and Elders," said the show's producer Loretta Todd.

"Leroy had this idea of bringing quantum physicists together with Elders because he thought that Blackfoot science had a lot in common with quantum physics."

That idea germinated into a children's series about Indigenous science, the first of its kind on APTN. It brings together Indigenous artists, scientists, Elders and kids to answer riddles posed

by the show's co-host Coyote. For Todd, it's about encouraging Indigenous kids to take an active interest in science.

"Our kids don't often see themselves reflected back in science and math, and studies have shown that if you can see yourself in the curriculum, you'll do better," explained Todd. "I want our children to be enthusiastic



*"Western science sees the scientific method as the pinnacle, but story is another way of coming to knowledge. Where do we find stories? Our Elders."*





*“Indigenous science comes from the land and from place, and our relationship to land and place is through ceremony”*



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**Coyote Science** airs Saturdays on APTN East and HD at 10:30 a.m. ET

about Indigenous science and western math and science.”

The show features celebrity appearances and performers like Dani and Lizzy and Kinnie Starr, and the first Indigenous astronaut to walk in space, Commander John Herrington.

“The intention is that if our kids see that science is fun and that people are supporting them in their journey for knowledge they’ll be more likely to succeed and pursue careers

in science,” Todd told *the Nation*. “We need more Indigenous science and scientists in this world.”

There’s also a website, game and YouTube channel that accompanies the show. The mission of the game is, appropriately, to fix a world that’s fallen out of balance. The website can be accessed at [coyotescience.com](http://coyotescience.com)

But what’s unique about the show is how it approaches the topic. In a western sense, science can be

viewed as a rational constant on paper and in turn, a bit lifeless. The show does its best to turn that perspective on its head and breathe not only life and energy into the discipline but tradition, story and ceremony.

“Indigenous science comes from the land and from place, and our relationship to land and place is through ceremony,” said

Todd. “Western science sees the scientific method as the pinnacle but story is another way of coming to knowledge. Where do we find stories? Our Elders.”

And while the show embraces mixed media, is broken into short segments and features a talking coyote, “the show isn’t just for kids, it’s for the whole family,” insists Todd. “We hope

people and communities like it and we appreciate all the support.”

Todd has always thought of herself as an amateur science enthusiast and never thought she’d be making a children’s show about it. She credits her family and community for her interest and desire to re-shape perceptions around Indigenous science.

“Here we are, these very ingenious people but we never get recognition for that, and, in fact, we’ve been depicted as the opposite of scientists,” said Todd in closing. “The whole idea of Coyote as the trickster is reflective of Indigenous science, and the ideas of change and chaos and flux are at the core of quantum physics.”



# Hydlo and FRIENDS Online

## Monitoring the water quality of Rupert and Nemiscau rivers

E nitûchischeyihtâkanûch e ishpish  
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To watch the new video, visit [www.hydloandfriends.com](http://www.hydloandfriends.com)

In the Rupert and Nemiscau rivers, downstream of the diversion bays, a team in charge of collecting water samples visits 23 sample stations by helicopter. The samples are then sent to the laboratory for analysis to monitor changes in the color, turbidity and suspended solids in these rivers.



Natasha Louttit, Environmental  
technician, Waska Ressources



Douglas Jolly, Supervisor, Water  
Treatment Plant, Waskaganish



Rupert river

Each month, a new video will be added to [hydloandfriends.com](http://hydloandfriends.com). To learn more, listen to the Hydlo and Friends radio show on JBCCS. Its hosts, Luke MacLeod and Luc Duquette, discuss the environmental follow-up activities related to the Eastmain-Sarcelle-Rupert complex, as well as the concerns of land users with regard to Hydro-Québec's facilities and activities.

**Next show:**  
Wednesday, March 15,  
at 8:00 a.m.



## Heartwarming

by Sonny Orr

I stepped outside on what was supposed to be a cold winter day in the middle of February and the first drops of rain landed on my jacket. Quickly, the raindrops turned into freezing rain, hitting the already slick snow-coated roads and pavement, turning everything into the world's largest skating rink. Almost as quickly, Facebook posts turned everyone's attention away from the great wall of Mexico long enough to warn everyone within the rain zone of the dangers of driving and climbing slippery stairs. For a few hours, the temperature climbed to a positive number and the talk was about climate change and the reasons why we endured ages of steady and dependable weather forecasts.

The last real ice storm, as it eventually became known, was in 1998. The southern communities of Quebec were the hardest hit and we enjoyed teeth-chattering cold spells that lasted throughout the entire ordeal. We weren't really affected, but we were concerned about our southern neighbours. Local governments gathered their people together to aid the people of the south and a strategy to harvest the trees to produce ready chopped wood to heat the homes of the urban south.

We were ordered outdoors to help with what seemed to be an endless marathon of sawing down trees and chopping them into usable firewood. As I recall, it was -40°C and we gave our best to completely fill two empty transport trucks with our contribution of dry wood. A full day later of bone-chilling cold, which was no real match for our energized bodies, the trucks left with our warmest tidings of good old-fashioned energy-laden wood.

We all signed a piece of wood and left messages of hope and cheer. We eventually heard that the people of the Townships, where our good will was taken, were so happy and amazed that their friends from the north would do something this charitable. Days turned into weeks and slowly power and heat returned to the homes of southern Quebec and memories of this ice storm were replayed for a number of years, with the media wondering when the next storm would hit as hard as it did back then.

This day, with studded tires and wary drivers, the Internet and Facebook helped keep travellers off the roads. Air transport was delayed for a day and the people of northern Quebec shrugged off a half inch of ice and went about their daily business. Just another day of weird weather noted, who knows what

tomorrow would bring. I was actually glad for the warm spell, which was warm enough to wear only one pair of long johns and shoes instead of the 100° below rated Antarctic footwear. My light winter jacket managed to produce enough heat to melt my cold heart, hardened and frozen solid from the last several months of cold, cold winter blues. Cabin fever is nothing compared to being isolated in a room with only endless television and most of it telling us stories of the demise of American politics. Oh, give me a home where the signal can't roam and the days are filled with stories of old.

On another note, apparently, the universe isn't as vast and empty as we once thought. NASA announced that a nearby solar system might be cluttered with habitable planets, just 40 light years away. I guess one day, we will reach out to the stars and neighbouring galaxies to romp in oceans of pure water and pristine wilderness, untouched by humans, naturally, and it might be a great choice to settle in the next thousand years or so. Maybe it isn't polluted yet and given the lessons learnt here on Earth, we won't destroy it with the ignorance of a settler's mindset.



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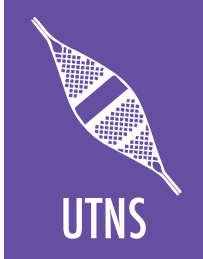
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# Warming up to the future

by Xavier Kataquapit



**A**s I write, today is one of those really dangerous times to travel on the road in northern Ontario. The weather is causing great problems all along Highway 11 from North Bay to Thunder Bay with freezing rain being reported as the temperature hovers around 0 degrees Celsius.

For my people, the Cree from Attawapiskat and along the shores of James Bay, this kind of weather is terrible. We depend on the winter road for the transportation of goods to remote First Nations up the coast and when the weather warms up prematurely in the middle of winter it creates huge problems maintaining the road.

Our winters here up north are warming up. When I was a boy 30 years ago and a teen 20 years ago I traveled on the winter road in tractors, trucks and by snowmobile on the land and frozen waterways. The winters were always very cold back then and a mild spell was rare, but these days it is becoming the norm. That makes life difficult for remote First Nations up the James Bay coast and for the De Beers mining operation, the Victor Diamond Project.

In my conversations with Elders from up the coast they tell me that the weather has changed and winter shortened dramatically in the past 20 years or so. They worry about the affect this is having on the land and the creatures that live on it. Many are also worried about the fact that when we can't use the winter road at times, it makes the cost of living jump for everyone on the coast. In the winter people can haul tons of provisions like food, milk and consumer goods by transport on the winter road. But when that is not possible, then all goods have to be shipped by air or during a short window in the summer by barge on James Bay.



The warmer and shorter winters are putting a lot of pressure on First Nations and roadwork businesses to keep up with the winter road maintenance. We are all at the mercy of the weather. Perhaps some day in the future there will be a road or rail line running up the coast, but to do so means the approval of more development. There are pros and cons to that idea, but generally I hear from most people up the coast that they want careful and respectful development in terms of resource projects. I know that some people are concerned about De Beers and their Victor Diamond Project and plans to consider expansion in the area, but most people I talk to see respectful development as something much needed for our First Nations.

When it comes to deciding what is best in terms of development on our lands, our First Nation leaders, Elders and community members are the ones to make these choices. Of course, we need to do this with the help and support of government experts and representatives in terms of environmental and conservation concerns, but the final word is ours. We cannot and will never appreciate outsiders making any of these decisions for us whether through lobbying or the courts. They have not lived on our lands and are not living our lives.

I look at the good things that have been happening in and around Timmins and Kirkland Lake. There are agreements that have involved First Nations and resource developers with environmental and conservation concerns addressed in projects that move ahead. There is motivation, desire and technology to keep our respect and care for the land and waters while allowing our First Nation communities to move ahead with sharing of the resource profits, employment, training and business development. Any development on the traditional lands that provide for the survival of my people must not proceed without a negotiated process that would protect our land, waters and animals as much as humanly possible.

But we don't want our children to grow up, as I did, thinking that life would be hopeless and that we could never have the plentiful and comfortable living that we believed everyone to the south enjoyed. We could not afford nutritious food, our healthcare services were limited, our housing was always in crisis, we did not, and still in many cases do not, have clean water. The lack of opportunities for jobs and education was a challenge. I have seen too many young people living with no hope and living a life full of tragedy involving drugs and alcohol. We need to move ahead and negotiate better lives for our future generations now.





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